Notes on Pilgrimages in the Country of Cashmere. By Major D. F. Newall, R. A.

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The tendency of the Hindu inhabitant of Cashmere, to localize in his own small, though lovely valley the fabled incidents of his religion, common to all lands where the Brahminical faith prevails, is, I believe, generally known. In putting on record, therefore, a few notes on the pilgrimages of Cashmere, I may be, perhaps merely on a small scale, assigning to local spots the fables which more properly belong to the entire Hindu Pantheon, and have their localities elsewhere in Hindustan.

I proceed, however, to what I find in my notes as No. 1 of the pilgrimages annually undertaken by native Hindus of Cashmere, and which is known as that of "*Amr-nauth*" (Lord of Immortality); and before proceeding to detail the steps of the pilgrimage, a few words of description of this far-famed locality may be interesting: I say far-famed, because the full moon of August annually has pilgrims from all parts of India, as well as Cashmere, assembled in honour of its tutelary Lord.

The gypsum cave of *Amr-eeshur* or *Amr-nauth* (Lord of Immortality), sacred to Mahadeo, is situated in the rugged chain which separates Cashmere from Thibet. Its elevation above the sea cannot be less than 15,000 or 16,000 feet, and even during summer its approach is invested with the snows of winter. Wild fantastic peaks and desolate steppes surround the spot, and the grand old glaciers of Sooroo and Wardwun tower in the far horizon.

Hindus perform a yearly pilgrimage to this shrine, and to a devotee from the city of Srinuggur there are no less than twenty-two places of Snân where religious ablution must be observed, before he can approach the holy adytum, or sacred cave of Amr-nauth. Legends or absurd fables are attached to these spots, and the following is a brief record of some of them.

The Hindus of Cashmere, followers chiefly of Siva the "Destroyer," and Ophists, believing moreover their own small valley to contain within its limits the germ or type of the whole Hindu Pantheon,

must needs stumble at every step upon some stock or stone communicative of fabled adventures of their deities; adventures as puerile and fantastic as can be well conceived, containing few elements wise, historic or sublime, not redeemed from utter absurdity by the glory of poetic imagery, nor, like the myths of the Greeks and other ancient nations, by the vigour of a profound cosmogony.

Fatuous ecstacy impressed on their features, the wretched idolaters, male and female, may be seen, stark naked, abjectly grovelling in the snow and dragging their bodies over the "lingum" or "phallic emblem," which in the form of a stalactyte issues from the frozen fount of the "Lord of Immortality."

I could draw attention, however, to these various places of Snân or religious ablution, at the various steps of Hindu pilgrimages, as presenting in some instances objects of archæological interest. Thus one may pass many times along a road without observing any object worthy of attention, until guided thereto by the pilgrim; when, turning a few paces into the jungle at the road-side, some stone or symbol or other object of passing interest to the antiquarian may often be discovered. I beg to note this point as worthy the attention of the members of our Society. I would mention also at this point that in Cashmere, (where the Mahommedan faith has prevailed for about five centuries) it is no unusual thing to see both Hindus and Mussulmans worshipping at the same holy place. This may be attributed, on the one hand, to the Mahommedan in some degree still clinging to the superstitions of his ancient Hindu ancestors; and on the other, *i. e.* in the inverse case of a Hindu worshipping at a Moslem shrine, to the fact that the fragments of many overturned or ruined Hindu temples have been used in building the Mahommedan mosque or zearut. I could instance examples of both these cases. With these remarks I proceed to the actual detail of the pilgrimage to *Amr-nauth* as detailed in the Shastr on the subject, and as partially verified by myself as to the localities of the various stages.

Proceeding from the city of Srinuggur on the seventh day before the full moon of August, the pilgrim proceeds up the river Jhelum (or Vitastá) and arrives at the first place of Snân or religious ablution, called "*Shriya*," the whole or collected waters of the valley previous to its desiccation by the Múni Kashiapa. I am not aware of any

symbol or remnant of antiquity at this step, which is literally a "bathing-place" on the river near the island above the city.

(2.) The pilgrim next arrives at "Pandrethon," where the foot-step of Suttee, the wife (or active principle) of the Destroyer appears to her enamoured lord in his pursuit of the flying fair. The temple at this place is well known, and has been described by far abler pens than mine. I may, however, briefly mention that it was built about A. D. 913—921, in the reign of king Pártha, and escaped destruction when the ancient capital was burnt. It was subsequently, perhaps, used as a Mahommedan tomb, and so again escaped destruction at the hands of the fanatic zealots Shahabooddeen Sikunder Bûtshikan and others. It stands in the centre of a tank 125 feet square, is 22 feet in size, is dedicated to Siva, and is not a Boodhist temple as stated by some.

(3.) The next forward step on the pilgrimage is "*Padinapore*," city of Lukshmi (dweller in the Lotus flower, (*padam.*) There are here a few ruins, a high phallic column, and I believe others, but I forget their exact nature, and my notes are silent on the point.

(4.) *Jubroroo*, (Love of Youth) sacred to Sheo and Mahadevi: a lingum or phallic emblem is, I think, the symbol at this step.

(5.) *Awentipore.* The city of king Ven or Awenti, who acquired the power of walking on the water from his zeal in the worship of Siva. In his time the great flood occurred which overwhelmed the cities of the valley, so the powers attributed to him in the Shastr may perhaps have proved useful. There are some rather extensive ruins at this place well worth a visit.

(6.) *Hurriepore.* The city of Ganesh, the elephant-headed—yellow.

(7.) *Wagahamoo.* House of Wâg (spirit of the air, aider of the Immortals) from whose weedy fountain cornelians are said to be ejected—a pool or spring.

(8.) *Husti-ki-nar-keoun-Nargum.* "The breathing of the ears and mouth of the elephant" (Gánesh.) The fable on this head is too absurd and puerile to be noticed, and is one of those which led to my general remarks on the subject at the head of this paper. In fact, I may say generally that in the Shastr detailing this pilgrimage, fables of intense absurdity are attached to nearly all these places,

many of them expressive of the blandishments, or amatory phases, of the pursuit of Mahadevi or Suttee by the *creative symbol* of her consort the Destroyer, a disgusting and fantastic myth too indecent to be more than remotely alluded to.

(9.) *Chakredhar.* The abode of the *Quoit-thrower*, an agnomen of Vishnoo.

(10.) *Deokie-zan.* Wife of Hurrichundra Raja.

(11.) *Wuzzeeshur.* A name of Mahadeo signifying the conqueror.

(12.) *Hurrichundra Raj.* The palace of king Hurrichundra.

(13.) *Tejwarrah*—the abode of Mahadeo.

These four last are portions of the once famous city of old Rajbarrie (or Bijvihara) whose temples, including one hundred phallic columns, were overthrown by the Moslem zealot Shahaboodeen.

At *Hurrieeshur*, a ghât on the river on the upper side of the modern town, are grouped some very remarkable fragments well worthy of minute observation. The word signifies "Father or Giver of all."

(14.) *Soorie Goophar.* "Caves of the sun." At this place it is fabled that Mahadevi was pursued by the Demon Bamásoor (enemy of the whirlwind.) She thereupon prayed to Siva for power to destroy the demon, who was accordingly annihilated by fire, and his name hence changed to Busmáswár (the enemy burnt by fire). This cave is not the celebrated cave of the sun at Martund, I think, but one on the hill-side on the right bank of the river Liddur (or Sumbooderi,) but I have not visited it.

(15.) *Succur-gaom.* The trunk of the elephant (Ganesh) is here supposed to be visible beneath the waters of the Liddur or Sumbooderi (swallower of waters.) This river joins the Jhelum at Bijvihara.

(16.) *Buddraroo.* The place of embraces.

(17.) *Sullur.* The place of generation.

(18.) *Ganéshbúl.* River of Gánesh. The pilgrim bathes at *Bruggaterut*, the shrine of "Brug," a devotee.

(19.) *Neela Gunga.* Mahadeo here applied the "soorma" to his eyes which gave the blue colour to the Gunga, a river which is fabled to have flowed from his head.

(20.) *Tanáshur.* "The fixed abode," because here Mahadeo became stationary. This place is a camping ground near the Séshnâg lake, a fine sheet of water which is passed by the pilgrims on their way to the next and last step of the pilgrimage, but which does not become invested with an eminently sacred character until their return from the cave of Anerreth.

(21.) *Panch Taringini.* The five rivers proceeding from the head of Siva. At this beautiful spot the pilgrims encamp and pass the last night of the pilgrimage previous to their ascent to the holy caves.

(22.) Commencing the ascent in the early morning, the pilgrims pass by the holy rocks of Amreeshur (giver of immortality,) whence issues the philtre of immortality proceeding from the crested head of Mahadeo, the drink or ichor of the immortals.

Here the devotees may be seen rolling on the ground amid the snow and ice, ecstacy depicted on the face at the idea of divine afflatus. Retiring from the caverns, they return to Panch Taringini, and then again pass the night, preparatory to their return journey down the valley to the Seshnâg Lake, where they finally bathe. The pilgrimage is then complete, and the pilgrims disperse to their respective homes. It is fabled that amidst the rugged peaks surrounding this Lake lived Watasnár, a spirit of the air, who, having chased away the host of heaven, thus established a tyranny until slain by Mahadeo, who after this adventure is fabled to have "rested on the bosom of Séshnâg;" Séshnâg being represented as a huge serpent with 100 heads. A picture of this touching spectacle is in my possession, and a curious production it is, and suggestive of the "ophistic" nature of the worship of the Hindoos of Cashmere.

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I have the details of 11 other pilgrimages to various parts of Cashmere, varying in length; that to the sacred lake of Gungabul under the Hur-mookh peak is the next longest, although several of the minor pilgrimages involve a graver issue to the devotee. Space will not permit me, in this paper, to do more than note the salient points of a few of these.

(1.) The pilgrimage of *Hur moktur Gunga* (or Gungabul) above alluded to, in the Lar pergunnah, is to be found in the Gunga Maha-

tim Shastr. There are 14 places of snân or religious bathing in this pilgrimage; the last being the holy lake of Gungabul in which the Hindoos cast the ashes of their deceased relatives. The time for this pilgrimage is midsummer.

The return from this brings us to the highly interesting ruins of Razdán or Razdoing; the only important temple of Cashmere not noticed by Cunningham, a detailed description of which I may perhaps be able to afford in a future paper.

(2.) The pilgrimage of *Martund* in which are seven places of snân.

(3.) Pilgrimage of *Vetusta Khoond* the source of the river Jhelum or Vetusta, in which are ten places of snân.

(4.) Pilgrimage to *Suhoojun Teerut* the burning ground—three places of snân.

(5.) Pilgrimage to *Kúpál Muchám* (the escape of the head from sin), undertaken by criminals for the release of sin.

(6.) Pilgrimage to *Sheeva-Devi.*

(7.) Pilgrimage to *Kùnhyie Matár*,—four places of snân.

(8.) Pilgrimage to *Teiposh Kur* in the Bongil pergunnah,—two places of snân.

(9.) A second pilgrimage to the Vetusta Khoond,—eight places of snân.

(10.) A fabulous pilgrimage or progress of Raja Bhagéerut, the tutelary genius or deity of the river Vetusta or Jheelum,—ten places of snân, and this closes the catalogue of my notes on this subject.

No. 2.

The pilgrimage of Hur-mooktur Gunga (or Gungabul), in the Lar Pergunnah, as detailed in the Gunga Mahatim Shastr.

As stated above, there are 14 places of "snân" or religious bathing to be observed in this pilgrimage; viz. 10 previous, and 4 subsequent, to the pious act of casting the ashes of deceased relatives into the holy lake, in whose mournful waters lie the ashes of generations of Hindoos.

The writer of this paper will not easily forget the impression, the view of the cold still waters of this desolate lake produced on him, viewed as they were about sunset one autumnal evening, a snow storm

beginning to set in off the lofty granite peaks of Hurmookh, its guardian mountain, whose dark shadow fell across the mournful waters of the lake.

However not to occupy time, I proceed to the detail of the stages of the pilgrimage, as detailed in the Shastr mentioned at the head of this paper.

Four days before midsummer, the pilgrim, having collected the ashes of his relatives deceased during the year, sets out from the city and proceeds to the first step of the pilgrimage, namely, "*Vecha Khoond*," the pool of the creator, or Brahma, who at this place is stated to have created "Vishnoo," the preserver, the 2nd person of the Hindoo Triad. This is an interesting pond surrounded by willows and other foliage, about a mile from the shores of the Dhull lake on the road towards Lar.

(2.) Having passed through the sedgy marshes which border the Hákrit-bul or lake of weeds, the pilgrim approaches the second step, *Gundoor-nugger*, city of the Gandoors or angels. There are here some ruins of what must formerly have been an extensive city. They are mere fragments; but it is probable that objects of interest might be discovered here amidst the marshes and weedy flats formed by the Sind river, which is lost amidst the creeks and sedges of the Hakr-sir lake in the close vicinity, could the means and leisure be obtained for the search.

(3.) The next step is *Màhírji-gäon*, the residence of Mahadevi who there forbad her consort to approach: this is implied in the word—Ma (do not) zih (come).

(4.) *Numoor*,—the bathing-place. A pretty village in the Sind valley near the river. There are a few mines, tanks, &c.

(5.) *Karrung-ka-Nuddie*,—a residence of Vishnoo; Karrung being a name of Vishnoo signifying "granter of prayer."

(6.) *Ramaradun*. Place of prayers, being the forest where Raja Bhágeerut established himself for prayer to Siva.

(7.) *Mahulish Merg*,—"the meadows of the buffalo," so called because Suttee is here fabled to have roamed about, *like a buffalo feeding*, whilst in search of Mahadeo, her consort.

(8.) *Humsádar*,—"the gates of King Huns" (the swift one), a name of Raja Bhagéram, who is stated to have here cleft the pass with

an arrow. On the road we pass several small lakes, amongst them those called Bráhmisir and Ashiféroo.

(9.) *Nundi-kettur.* The abode of Nandi the attendant bull of Siva. This is a very interesting lake, also close under the peak of Hurmookh, and divided only by a narrow ridge from Gungabul.

(10.) *Gungabul* or *Hurmookhtur Gunga* (Hur-Siva—Mookh head Gunga river,) – the river or water proceeding from the head of Siva. In this solitary mountain lake, the Hindoos, as before mentioned, cast the ashes of their deceased relatives; which after incremation are collected and here conveyed once during the year, at midsummer. Having reached this utmost point of the pilgrimage and performed the proper rites (which I cannot, however, narrate, having visited the spot in the late autumn of 1852, long after the time of the pilgrimage,) the pilgrim commences his return by a different route; and after a long and fatiguing march, quits the higher range of hills and descends to the *Nara Nag* (11) or Lake Getara which may be considered the 11th place of snân of this pilgrimage, which is not yet completed. On the banks of this pool (for it is little more) the pilgrims leave their grass hill shoes (phoolas) and hill sticks; many of which I observed lying about. This pool is closely adjacent to some very remarkable ruins—those of Razdoing, which I propose to make the subject of a separate paper. A *Sonne*, or mysterious afflatus, is supposed to proceed from these ruins, a particular portion of which is especially held sacred by the pilgrims who salaam there before leaving the spot. Nára is a name of Wussisht Bhugwan, (son of Brahma,) who is stated to have here worshipped Siva.

(12.) *Wangùt*,—Wan being a name of Surroosuttie, consort of Brahma, signifying "the Talkers."

(13.) *Woosun.* The place of *all* the shrines as implied by the name. There are several small temples in the vicinity of these two last-named stages.

(14.) And last. The pilgrim has now re-entered the Sind valley and proceeds down it on his return journey, repassing successively (without however the necessity of ablution) Nos. 5, 4, 3 and 2 of the pilgrimage, until he comes again to No. 1, viz. *Vecha Khoond*, where he finally bathes, and the pilgrimage is complete.

I would indicate *Gandoornugger* No. 2 of the pilgrimage as a pro-

mising locality for excavation, and the ruins of *Razdár* or *Razdoing*, the only group of temples not noticed by Cunningham (to whom, however, I long ago communicated their measurements and description,) deserve a far more searching investigation than the very cursory one I was able to carry out during the short visit I paid them in September 1852.

I now proceed to give outlines of the remaining pilgrimages of which I possess notes.

No. 3.

The pilgrimage of *Martund* I find as No. 3 of those in my journal. *Martund* properly so-called, and not "Muttun" or "Matan" as frequently written, leads the pilgrim from Srinuggur up the river and over much the same ground as that to Amernauth, although the places of snán are different. These are as follows :—

(1.) *Deokie Yar*,—Sacred to Deokie, wife of Rajah Hurrichund.

(2.) *Doomia Shrúm*,—The abode of a devotee named Doomia.

(3.) *Anant Nág*, which is one of the pools or tanks at Islamabad, Anant being a name of Vishnoo. These tanks, filled as they are with fish of the carp tribe (*ciprinidæ*), have frequently been described by travellers, and need no mention.

(4.) *Gutim Nág*,—pool of Gotima, a devotee. I believe this is also one of the tanks or springs at Islamabad, and the description of No. 3 may perhaps apply to this.

(5.) *Charkabul*, so-called from "*chark*," the fissure or spring head of the stream fabled to have issued from the cleft in the sun as described in the following :

(6.) *Martund*—(*Mart*, the fissure—*Und* open). Mahadeo is fabled to have possessed three eyes,—the "Sun," the "Moon," and the "Subterranean Fire." He threw down the eye forming the Sun on Martund, which being broken, from it flowed the pool and stream of Martund.

This well-known spot has been too often described to require further notice here.

(7.) The pilgrim returns by *Anant Nág*, the No. 3 of this pilgrimage, where he bathes, and the pilgrimage is complete.

No. 4.

I now proceed to detail the pilgrimage of *Vetusta Khoond* (Virnag)

the source of the river Jhelum. Again the pilgrim, departing from Srinuggur, proceeds up the river over nearly the same ground as the foregoing, and passes the following places of holy ablution :—

1. *Sooneyar.* The place of the moon.
2. *Gunputyar.* The place of Gánesh.
3. *Mullyar.* Sacred to Brahma; Mull being a name of Brahma.
4. *Shriya.* "The whole." See No. 1 of the pilgrimage to Amernauth.
5. *Bejbeharie* (or *Bej-leshur*) "giver of aid," built by Hurrichundra Raja, has already been described. In the details of this pilgrimage an absurd story is narrated of Mahadeo in reference to a certain devotee's wife (the lady's name is discreetly suppressed), in whose house the hundred Lingums or phallic columns of Bejbiharie are stated to have been constructed.
6. *Waupoosh*, a part of old Bejbeharie.
7. *Hur Nág*,—Sacred to Mahadeo; Hur being a name of that deity.
8. *Virnág.* Sacred to Mahadeo, giver of orders. This beautiful fountain, the reservoir of the spring head of the Jhelum, has been often described, and is too well known to need notice here. The circumjacent buildings are Mahomedan, but from the Hindoo legends attached to the locality, they are held sacred by men of both creeds. The same remark applies to Anant Nág (Islamabad), Bala Pam Rishi, Keer Bownie, and numerous other localities in Cashmere.

(9.) *Vetusta Khoond*,—the actual spring head or fountain of the river Jhelum. The name Vetusta signifies a "span," the imaginary width of the stream at its source.

(10.) Return viâ *Baramoola* to *Kootee Teerut* the 10th, and last step of this pilgrimage, (signifying a crore or the junction of a million teeruts), bathe, and the pilgrimage is complete.

No. 5.

The pilgrimage of *Suhoojun Teerut* or the burning ground.

1. *Mahadamuttie.*
2. *Luhoojun* (spontaneous fire from the earth), of which the following is the fable.—The gods being here assembled for prayer to Mahadeo, were interrupted by the demons (Rakhshusas), whereupon Mahadeo raised fire from the earth in order to destroy them. To the

present day the earth there is combustible; and at times grows hot enough to cook rice. When this is known, the Brahmins from all parts of Cashmere flock there.

(3.) Return by Mahadamuttie again, bathe there, and the pilgrimage is complete.

No. 6.

The next I find is that of the pilgrimage of *Kupál Múcham*, which has already been alluded to as involving a grave issue to the Hindu undertaking it. The following is the description given in the Shastr. Siva (Mahadeo) had slain the wife of a demon (Rakhshus), and was pursued by the sin (or nemesis) of the act. By the advice of the "sun" or luminous emanation of Mahadeo, who is stated to have dwelt at Shupeyon, he formed a "Nag" or fountain for the purification of sin. This pilgrimage is accordingly resorted to by great criminals. "Even the slayer of a hundred Brahmins may be cleansed from his sin by the performance of ablutions in the *Kupál Múcham Nag*," "Lake of the escape of the head from sin." The time of this pilgrimage is midsummer.

No. 7.

A pilgrimage to *Shewa Devi* in the Bring Pergunnah for retired devotees only. The Nag or Lake is sacred to Siva, but I find nothing further noted in regard to this pilgrimage, nor do I know its exact locality. I believe, however, it is near Shahabad, towards the Meribul pass.

No. 8.

I now proceed to No. 8, or the pilgrimage of *Kûnie Mátár*, which leads the pilgrim *down* the river to *Baramoola* (more properly Wara Mool, *Wara* being a name of Vishnoo, the preserver, signifying the "Hog," who is fabled to have at this place rooted up the earth of the valley from beneath the water of the primæval lake, in fashion of a *hog*, with his tusks.) This of course bears reference to the Hindu fable of the original desiccation or draining of the valley by the Muni Kashyapa, in which he is stated to have been assisted by Vishnoo.

(2.) *Papaharun Nag*,—"The pool of the putting away of sin." The 2nd step of this pilgrimage is fabled to have been formed by Mahadeo

at the request of Vishnoo, in order that his disciples might escape the destructive vengeance of the former deity.

(3.) *Kinchijie Mátár*,—"The rock of the mother" sacred to Mahadevi. Siva, whilst here engaged in self-meditation, was disturbed by a demon whose destruction followed.

(4.) Return, perform snán again at *Baramoola*, and the pilgrimage is complete.

No. 9.

The pilgrimage of *Tripoosh-kur* in the Bongil pergunnah, a spring of water so called as being the supposed place of meeting of Brahma, Vishnoo, and Mahadeo, the Hindu Triad, being literally the meeting of the *three*. The Shastr, interpreted by a Brahmin worshipper of Siva or Mahadeo, says, "Here pray to Mahadeo!" I may as well, perhaps, take this opportunity of saying that the details of all these pilgrimages were obtained through a Brahmin of this sect, a wretched old man, whose sympathies may have led him to exaggerate the importance of the localities and pilgrimages sacred to the Destructive Principle, the object of his peculiar veneration, at the expense of the remaining personages of the Hindu triad.—However, to proceed to the next step of this pilgrimage. (2.) "*Karg*" the eater. Here "Grúd," the bird-like steed of Vishnoo, was seized by a serpent god who began to *eat* him. Here snán must be performed. The pilgrim must remain three days in prayer to Vishnoo the preserver, and the pilgrimage is complete.

No. 10.

A second pilgrimage to the *Vetusta Khoond* (see No. 4,) is as follows.

(1.) *Kanibul*—Kani being a name of Siva.

(2.) The *Teerut* at the juncture of the Vetusta and Sumbooderi or Rhiddur.

(3.) *Deokie Zar*. (4.) *Bejbeharie*. (5.) *Sungum*. (6.) *Shriya*. (7.) *Mullyar*. (8.) *Gunputyar*. (9.) *Soomyar*. (10.) *Baramoola*.

I find this noted as above, but it appears to be a sequel or return pilgrimage from *Vetusta Khoond* or Virnag, viâ Wanpoo Hurnag, and thence to the points noted: *Kanibul* being at the bridge of Islamabad.

No. 11.

I now come to the last pilgrimage of which I have noted the details, and which may perhaps be almost more properly called a fabulous account of the river Vetusta, as I am not aware that it is at any time undertaken by the Hindus of Cashmere, and as I rather think that some of the places named are under the waters of that river. I extract exactly as I find it in my notes.

"Fabulous account of the origin of the river Jhelum or Vetusta."

"Mahadeo being here engaged in self-contemplation, Raja Bhágé-
"rút arrived, and prayed for a Nág or spring in which to bathe and be
"cleansed from his sins. A stream then issued from the head of the
"destroyer which, on arriving at *Wampoo*, was *swallowed* by a certain
"demon, rejoicing in the name of *Kalneemie Assur*. A second spring
"was in like manner swallowed by the thirsty demon. Whereupon
"Raja Bhágérút descended from his place of prayer at Vetusta Khoond,
"and engaged the demon, whom, after a brisk encounter (described
"in the graphic language of the Sanskrit ring (sic in MS.) he is
"stated to have "*injured, but was unable* to *destroy or drive away.*"
"(Kalneemie Assur had probably graduated in the Vedic art of self-
"defence!) In fact it seems a polite way of stating that the Raja
"got the worst of it, as the demon is stated to have "*given chase,*"
"and to have come up as far as Hurnag (Virnag) in pursuit. At this,
"however, the wrath of the destroyer was aroused. He encountered
"the demon, and slew him, *got his* "*head* in chancery" and *finally*
""*grassed*" *him.** I have in my possession a picture of this event
"where Mahadeo is represented as literally "*sitting*" *on* his face!
"Lion (or Mahadeo) then commanded the spring to follow Bhagirat
"Raja, who, descending the valley, passed successively."

1. Kanibul. 2. Sumbooderi Tirat.
3. Deokieyar. 4. Bejbeharie. 5. Sungum.
6. Shriya. 7. Mullyar. 8. Gunputyar.

"9. Soomyar. 10. Baramoola, the residence of Raja Bhágérút,
"and where the pilgrimage terminates." Thus far my notes! These places represent the course of the river, and seem nearly identical

* I am unable to translate with sufficient unction the various phases of this grand passage of arms (or wrestling match) between the two champions; and I hope the Society will pardon the terms employed as equivalents.

with those detailed in No. 10, pilgrimage, but as they are noted as separate, I so transcribe them. I may mention that the notes from which the above pilgrimages have been taken were made fourteen years ago, and in a few instances may contain inaccuracies, as my almost total ignorance of Sanskrit may have led me to misunderstand in some few instances the translator, who read to me in *Persian* his own versions of the Brahminical fables. For myself I confess to an utter distaste for this especial branch of research. The Hindu religion, as interpreted by its wretched representatives of the present day in Cashmere, seems a base alloy, and a corrupt and paltry veneering over the fables (themselves absurd enough) of the later Vedas..

The original grand and pure moral code of Ménu seems quite lost sight of;—priestcraft and abject superstition have of course stepped in and vitiated fables already sufficiently gross and material in their symbolical Vedantism; whilst the petty ceremonial customs and observances of modern Hinduism can only excite ridicule and disgust in the mind of the student. I have long desisted from the uninviting pursuit, and it is with much distaste that I have now transcribed, from notes and data long since collected, these few details, which, however, I was unwilling should altogether be lost, as they may tend to guide abler scholars to deeper research than I was ever able to make; and possibly in some of the localities alluded to, inscriptions, or other fragments of interest to the Society might be found. Apologizing for the fragmentary character of this paper, I will now bring it to a close, as the subject has been, as far as I am concerned, exhausted.